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The Weather
FORECAST: Fair.
Outlook for next 24 hours:
Weather Service Center says
that a cold front moving
westward from the Atlantic
will cause a drop in temper-
atures.

City	Temp.
Tel Aviv	24-26
Jerusalem	22-24
Haifa	20-22
Beersheva	24-26
Dimona	24-26
Eilat	26-28

ARRIVALS
Dr. Benjamin Avner, Chairman
of the Knesset Economic
Committee, from Europe on
behalf of the Hebrew Union
College, arrived on Friday.
The Hebrew Union College
is a Jewish religious and
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New Jewish Year of 5719 Begins at Sunset Today

Jerusalem Post Staff
The two-day Rosh Hashana holiday will be ushered
in this evening in synagogues throughout the country.
The holiday not only marks the beginning of the new
Jewish year of 5719, but also inaugurates the Ten Days
of Penitence which culminate in Yom Kippur next
Wednesday.

The new year will be a
Sabbath-like day with no
work. Many of the residents of Israel
have been received by Chief
Rabbi Herzog from the
Knesset building. Chief
Rabbi Herzog, who is
observing the holiday in
his home, will be joined
by many of the residents
of the Knesset building.
The group will be joined
by many of the residents
of the Knesset building.

Among the greetings
received by Chief Rabbi
Herzog were those from
the Rabbis of the
Knesset building. Chief
Rabbi Herzog, who is
observing the holiday in
his home, will be joined
by many of the residents
of the Knesset building.
The group will be joined
by many of the residents
of the Knesset building.

On the occasion of the
holiday, Chief Rabbi Herzog
has sent holiday prayer
books and other sacred
books, as well as gifts of
the Knesset building.

FAIR AND COOLER
The weatherman at Lydda
Airport has forecast fair and
cooler weather for the holiday.

**A Happy New Year—
And Drive Safely**
Jerusalem Post Staff
A unique method of cut-
ting the holiday traffic jam
was initiated by the
Jerusalem Traffic Police on
Friday.

More than 30 policemen,
four times the usual day-
time force, were stationed at
strategic points within the
city and on the Jerusalem
highway. They were
flashing down each vehicle,
handing the drivers not a
summons, but a New Year
greeting card.

The card read: "A Happy
New Year. Drive safely,
because the coming year, Thank
you." It was signed by the
Jerusalem Traffic Department.

**ELEVEN HURT IN
ROAD ACCIDENTS**
Eleven persons were in-
jured in road accidents in
various parts of Israel on
Saturday.

In Eilat, a seven-year-old
boy fractured his skull when
he fell off the back of an
Eilat bus on which he was
hitchhiking a ride back to town
from the beach with three
playmates. The boy, David
Ben-Shimon, was reported to
be in serious condition.

Five persons were injured, two
of them seriously, when a sta-
tion wagon in which they were
riding overturned when the
driver, Amir Alfassi, of Rishon
LeZion, tried to overtake a car
on the Tel Aviv-Tiberias road.

**BAKERS CANCEL
PRICE RISE**
Jerusalem Post Staff
The Council of Bakers has
agreed to revoke a reported
20 per cent price increase in
the price of flour and a five-
per cent rise in the price of
rolls, at least till after
the High Holy Days season.
The Council of Bakers, which
announced on Friday, said
that the price of flour and
rolls, which is controlled, is
insisted on the rise in the
price of the special breads
and rolls.

**Boy Killed By
Mine; Cousin Hurt**
Jerusalem Post Staff
A 12-year-old boy was
killed and his 10-year-old
cousin critically injured when
they stepped on a land mine
in a picture near here on
Friday. A third relative was
far enough away to escape
unscathed.

Sudden Changes in M-E Create New Challenges, Laskov Says

TEL AVIV. — "Every
sudden change in the area
creates a new challenge and
new objectives for us,"
Rav-Aluf Haim Laskov,
the Chief of Staff of the
Israel Defense Forces, told
soldiers in his Rosh
Hashana "Order of the
Day" which is being pub-
lished on Sunday. "We
must face these changes
with determination, courage
and an iron will."

Although we have
control over many of the
elements which will
shape events in the
coming year, Rav-Aluf
Laskov said, any one of
them can be made to
serve our cause through
strength of will, faith and
knowledge. We shall al-
ways have the example
of David and Goliath be-
fore us.

There is no short-cut,
easily trod path towards
this goal. The road is
long and our efforts must
be constant. Our thinking
original, the Chief of Staff
said. "May the coming
year be one of increased
strength for the Defense
Forces of Israel; may the
State be secure and Israel
live in peace," Rav-Aluf
Laskov concluded.

**Dutch Bank Officials
Come in Hermon Case**
Jerusalem Post Staff
Two representatives
of the Holland Bank
arrived here on Friday
morning to make a
first-hand report for the
general management on the
circumstances of the bank's
collapse in Amsterdam.
The bank's collapse was
caused by a series of
fraudulent transactions
involving the bank's
assets in the Hermon case.

Hermon is understood to
have sent a telegraphic
order to the bank's head-
quarters in Amsterdam to
transfer the bank's funds
to New York, and in another
order had the bank's assets
transferred from New York to
Zurich.

The Inspector General of
Police, Mr. Yosef Nahmias,
said on Friday before leaving
for Amsterdam to attend
the Hermon case with Swiss
police officials. He added that
Israel would shortly sign an
extradition treaty with Switzer-
land.

Mr. Jovra said that "it is
quite untrue that the test
case of the Hermon case is
the Zurich police case."
The Zurich police case
arose just after he had
reportedly collected a sum of
money from a Zurich bank.
He is now in a Zurich jail
awaiting extradition or ex-
pulsion from Switzerland.

**Blitz, Accomplishes
Held in Custody**
TEL AVIV. — The District
Court on Friday remanded in
custody Raphael Blitz who is
accused of murder, and his
two alleged accomplices, a
series of armed robberies,
Mordchei Weiss and Yehoshua
Burshtein. They are to
remain in custody until the
end of the trial. Judge Car-
nobilsky set no date for the
hearings.

Blitz is accused of the murder
of Ya'acov Piatelli outside
the Zafon Cinema here a year
ago. The three men were
arrested on October 16 of the
same year.

**CHOLERA WIPES OUT
INDIAN VILLAGE**
CUTTACK, Eastern India
(Reuters). — An entire village
of about 500 people near here
has been completely wiped
out by a cholera epidemic in
the last few days. Mr. Sing
Deo Maharaja, leader of the
opposition said on Saturday
in the Orissa State Assembly.
Only one small child escaped
alive, he added.

The Health Minister, Mrs.
Devi denied the charge and
said the Government had
taken the necessary precau-
tions. She blamed lack of
operation for the spread of
the disease.

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Signs Point to Solei Boneh Rift Being Bridged Shortly

Jerusalem Post Labour Correspondent
TEL AVIV. — There are now prospects that the Solei
Boneh controversy may still end in an agreed solution
shortly, although it became evident on Thursday during
the meeting of the Mapai Central Committee that the
Prime Minister refused to be involved in it. It had
been hoped by some of the
managers who had refused
to accept the nominations
made to the posts in the
re-organized Solei Boneh,
that Mr. Ben-Gurion might
be induced to express an
opinion on the matter.

The respect which Mr.
Ben-Gurion is known to have
for Mr. Hillel Dan, until re-
cently the unchallenged chief
of Solei Boneh, led the man-
agers to believe that a
change in the Hevrat Ovdim
decision might be effected
through the Prime Minister's
intervention. Mr. Ben-
Gurion later told the Com-
mittee that he thought it
had been a mistake to have
the matter raised at this
session.

The question was brought
to Mr. Ben-Gurion's atten-
tion on Thursday when,
after the Prime Minister's
political report, Mr. Shaul
Avigur — one of the elders
of Mapai — insisted on his
right to raise the Solei
Boneh controversy at the
Mapai Central Committee
meeting.

Mr. Avigur's request came
as a surprise and was fol-
lowed by similar requests
from Mr. Y. Haskberg.
When Avigur was not per-
mitted to speak on this sub-
ject, Mr. David Hachoen
protested vehemently, and
epithets were exchanged
across the floor.

Dr. Giora Josephthal, Ma-
pai Secretary, insisted that
the new nominations could
not be discussed in a plenary
session of the Party. He
explained that the move-
ment of the movement was
aimed at a radical change in
the management of the
movement, and the present
proposals, he said, were
merely a change of person-
nel.

**EL AL TO FLY
OVER YUGOSLAVIA**
LYDDA AIRPORT. — The
successful completion of ne-
gotiations with Yugoslavia
over air passage rights for
Thursday night by Mr. Elia
Barnes, Principal As-
sistant for International Af-
fairs of the Department of
Civil Aviation of the Min-
istry of Transport and Com-
munications, on his return
from Europe.

Mr. Barnes also attended
the International Air Ex-
hibition, where he said he was
specially impressed by a de-
monstration of the "Rotodisk",
a helicopter which flies
at altitude.

**F & C TEAM GOES
DOWN TO DEAD SEA**
HAIFA. — An engineering
team of the Fertilizers and
Chemicals firm has gone to
the Dead Sea Works to su-
pervise the running in of the
new production equipment.
The general plan for the ex-
pansion of the facilities of
the Dead Sea Works was
drawn up by Mr. G. E. At-
wood, the American potash
expert, in collaboration with
technicians of the company
and of F & C.

The Dead Sea Works in
December, 1956, entrusted F
and C with the technical
side of the expansion pro-
gramme. The team will stay
at Sdom until the new equip-
ment is in full production.

**A Happy
New Year**

ONIAH

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SHORTHAND**
English, French, German
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teacher of PITMAN'S
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announces the
re-opening of classes
on October 7
(and not October 12 as er-
roneously printed on Page 11
of this issue's Holiday Sup-
plement).

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Tel Aviv.

Anti-Jewish Measures Increasing in Rumania

VIENNA (INA). — Ru-
manian has launched a new
campaign of police terror
against its Jewish citizens,
travellers reported here.
These sources said
that virtually all Jews in
Government posts had been
dismissed. They said that at
least 20 cases of suicide of
Jews unable to withstand
police pressure or torture
were common knowledge
among the Jewish com-
munity.

A group of seven Amer-
ican tourists was expelled
from Rumania and landed
in Vienna on Thursday. The
order for their deportation
within 24 hours has been
linked with the current reign
of police terror which began
on Rumanian Independence
Day (August 23). Western
sources in the Austrian cap-
ital said.

An ophthalmologist who
arrived on Friday at Lydda
Airport along with 40 other
immigrants from Rumania
said that the current wave
of anti-Semitism is encour-
aged by the authorities.
Most of the immigrants,
couples in the 30 to 40 year
age group with their chil-
dren, said that they had wait-
ed up to 10 years for per-
mission to emigrate.

**Tunis Envoy to Paris
Expelled from Party**
TUNIS (Reuters). — Moham-
med Masmoudi, Tunisian
Ambassador to France, was
expelled from the political
bureau of Tunisia's ruling
Neo-Destour Party at a
meeting of the bureau on
Saturday for serious indis-
cipline, an official party
communique said Friday
night.

No further explanation was
given.
It is believed he will be
dismissed from his am-
bassadorial post.
In Paris, the independent
"Le Monde" said that Mas-
moudi was expelled because
of his support for the Tunis
newspaper "L'Action" which
closed down recently after
the Neo-Destour Party ac-
cused it of "deviationism."

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MAN, HEBREW, ITALI-
AN, HEBREW, ETC. A
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tions. Small classes
mornings (3-5 students).
Intensive study groups
afternoons. Enrollments
have begun.

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SPECIAL CONCERTS
with
Artur Schnabel
Conductor: GEORGE SINGER
TEL AVIV — Fredric Mann Auditorium, at 8:30 p.m.

1st CONCERT —
Monday, 29.9.58
BEETHOVEN — "The Emperor"
Concerto;
SCHUMANN — Piano Concerto
in A minor;
RACHMANINOFF —
Piano Concerto No. 2

2nd CONCERT —
Thursday, 2.10.58
MOZART — Piano Concerto in
A Major, K. 488
BEETHOVEN — Piano Concerto
No. 1
CHOPIN — Piano Concerto No. 1
BRAHMS — Piano Concerto No. 2

3rd CONCERT —
Saturday, 4.10.58
BEETHOVEN — Piano Concerto
No. 2
BRAHMS — Piano Concerto No. 1
TCHAIKOVSKY — Piano Concerto No. 1

4th CONCERT —
Tuesday, 7.10.58
BEETHOVEN — Piano Concerto
No. 1
SAINT SAENS — Piano Concerto
No. 2
BRAHMS — Piano Concerto No. 2

5th CONCERT — Thursday, 9.10.58
BEETHOVEN — Piano Concerto No. 1
CHOPIN — Piano Concerto No. 1
RACHMANINOFF — Rhapsody on a Theme by Paganini

SALE OF TICKETS starts SUNDAY, September 21, 1958 at Mann
Auditorium Box Office (Rehov Haherut), daily 11-2, 4-6 Fridays
11-2, only on Sunday, September 21, only — the sale starts at 9 a.m.
(until 1 p.m.), and 4-6 p.m.
FIRST WEEK OF SALE — SEPTEMBER 21-28
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THE JERUSALEM POST

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A NEW YEAR GREETING

From Chief Rabbi Isaac Halevi Herzog

WHEN sundown ushers in the New Year this evening, the nation will draw a deep breath like a runner who has completed a difficult lap in a long race and stiffens his resolve to continue his course. There is an old Rabbinic saying in connection with this season: "Let the old year go with its curses, let the New Year enter with its blessings." If man did not nourish and renew this myth on his anniversaries, he would find it difficult to pluck up the courage to endure, for there never was a time when all our troubles were behind us and all our blessings were ahead. Nor will there ever be such a time.

The year that has passed was a blend of the good and the bad and he would have to be a sturdy commentator who would assert which was in the ascendant. The Ten Tribes drew the attention of the world to the fact that Israel had come to stay, yet ten years is a very small span in the eye of history. However, these ten years have seen the emergence of many new nations, and it seems that the new nations must be measured not merely by their quality and content. To have endured for ten years is an achievement which has great significance. This is especially so when we realize that the ten years have been a time of mourning, more intensive and concerted hostility towards Israel by its neighbors.

When one takes this point of view, one begins to look at the grave danger posed by the revolution in Iraq, the growth of the United Arab Republic and the tottering situation of Jordan and the Lebanon in a different perspective. The ultimate threat to Israel is perhaps greater than it has ever been. This, however, is counter-balanced by the new realization that whether they are prepared to attempt it or not, the crisis shows Israel as the only solid bulwark on which Europe can depend if ever the occasion arises. The New Year therefore, will probably bring some interesting new re-groupings in this area. Whether they will fall into either of the categories, blessings or curses, no one can predetermine. Just at this moment, the events in the Middle East have been overshadowed by the Far East, but these, in turn, are offset, some are inclined to believe, by the Atom-for-Peace assembly in Geneva.

This is the mingling of good and bad in the coming year. Perhaps it is a good thing that for a short spell the nation should forget its troubles and dedicate itself to a deep self-searching of its spiritual sources, for that is the purpose of Rosh Hashana and that is possibly the best preparation with which to face the future. Just as the year that is past helped to unify the nation, so we now face a year in which the prospect of elections will tend to magnify every existing split and difference of opinion. Every difficulty abroad and every financial problem is liable to be exploited for party purposes. This is no cheerful prospect at a time of such stress, and yet it is a part of the process of democracy. We can wish ourselves no more than a strong government that will remember in every action for what purpose the state was founded and an opposition that has some clear end in view beyond the mere increasing of its strength.

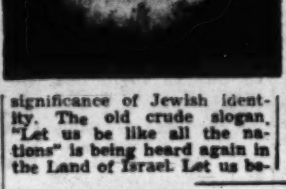
WE stand again at the threshold of a new year. The year which is moving to its end has seen a wonderful demonstration of the warm affection in which the State of Israel is held by Jews throughout the world. The Tenth Anniversary of the renewal of our political independence has been a great festival of the whole House of Israel. The anniversary festivities and the numerous gatherings and conventions held in the course of this year have brought friends and visitors from all corners of the world to the State of Israel and to its ancient Capital. We were granted to witness the inauguration of a monumental edifice which is destined to become a centre of religious thought and inspiration and a focus of spiritual renewal and instruction to the whole people of Israel.

The new year into which we are about to move holds a significant place in the Hebrew calendar. It is a Rabbinical year, a year of Shemitah. It will convey to us afresh the eternal truth that "the earth is the Lord's and the fullness thereof," that we are but "strangers and sojourners with Him," that the poor and the stranger have rights that are rooted in the source of all Right, that all our possessions and legal titles are held subject to the overriding authority of a higher law which is not of man's making. At a time when crude power and selfish ambition hold so powerful a sway over the affairs of men, the Sabbath year comes as a timely reminder of these fundamental truths.

The world of men is again in the crucible of change. We are all being tested. If we are faithful to our true selves, to the message of the spirit which was implanted in us in the early phases of our national existence, if we maintain the distinctive character and traditions which mark us out among the nations of the world, then we have nothing to fear. A spiritual heritage, unlike material possessions, cannot be maintained by the mere title of possession. It needs to be maintained afresh, fought for and, if need be, sacrificed. Our individual and national lives.

The consciousness of our spiritual heritage and destiny has unfortunately become blurred in the minds of some of our people. Ignorance and spiritual unawareness have made them oblivious to the significance of Jewish identity. The old crude slogan, "Let us be like all the nations," is being heard again in the Land of Israel. Let us be aware of these false comparisons. We can maintain our nationhood only if we maintain those values of spirit and that distinctiveness of tradition which have been our mainstay in all the ages, and which have been in truth the motive force of our great effort of national reconstruction. It was not to find a refuge from persecution, but to ensure the preservation of our heritage of the spirit, that the fathers of our new settlement in this country took up that onerous task. Let us be faithful to that timeless challenge.

May the people of Israel and the whole House of Israel be inscribed in the Book of Life and may they, in common with all mankind, be saved from strife and suffering and blessed with the divine gift of true brotherhood which springs from allegiance to Him who is the Father of all creation and the Preserver of the Universe. Amen.
 New Year's Eve, 5719



Chief Rabbi Isaac Halevi Herzog

FRIDAY'S PRESS

Nasser's Yes-Man

Habekker (General Zionist) writes that it will be interesting to see how Mr. Hammarskjöld explains away his failure to get the Arabs to bury the hatchet and settle their differences among themselves, for even the Arab League, which he has gone to immense trouble to resuscitate, regards him as Nasser's yes-man. Not admitting defeat, however, Mr. Hammarskjöld seems bent on injecting his "U.N. Peace Army" on the model of the U.N.E.F. which has meant nothing at all as far as peace in the Middle East is concerned. It is an invention that will only introduce further complications while contributing nothing towards a solution of the region's problems.

Ha'aretz (non-party) also notes that the U.N. Secretary-General's talks with the Arabs do not seem to have produced any real results for Nasser has refused to budge from his position. If the Secretary-General fails to find a way of getting the Assembly resolution respected with regard to Jordan too, it will be not only a personal failure for him but a resounding setback for the U.N.

Omey (Histadrut) explains that Mr. Hammarskjöld came to the Middle East with his usual "All will be well" and that he is a "yes-man" to Nasser.

With them, Dalia Amihud, contributing one song is outright bad. It is customary in our country to let anyone perform in public, and no professional demands are made of anybody who has to do with folk music; but certain minimum aesthetic standards should be observed, at least by recording firms which, in addition to their commercial interests, should be concerned with helping to raise the general level of popular presentations by eliminating bad performers. In the remaining three songs, the Central Command and Variety Troupe gives a performance that is not only repetitive and rather primitive. As Hed Artzi surely produces these recordings with an eye to export, it should weigh more carefully whether some of its selections are really representative of our new folk music. In addition to using better interpreters, the firm should find someone incidentally also to write up their covers, captions and programme notes in proper English.

Frank Pellé Records Back on the Harpichord. The French recording firm of Ducrot-Thomson has issued some new recordings with Frank Pellé at the harpichord. There is one 12" disc with four works of the great master which should be in everyone's library. It contains the Chromatic Fantasy and Fugue, the Concerto in the Italian Style, the Capriccio on the Departure of His Beloved Brother and the Adagio and Fugue in D.

One of the oldest guarded secrets of the Chinese, that they had long before the revolution following the threatened attack by Chinese Communist forces last year, this time the U.S. is standing firm in its backing of the islands held by the Nationalists.

Notable Communist comment on the Chinese foreign relations consequently told me in Peking that China's position was a very serious one. For then it is an unwelcome necessity to state that the Chinese government has been forced to accept a new situation in its foreign relations. The Chinese government has been forced to accept a new situation in its foreign relations. The Chinese government has been forced to accept a new situation in its foreign relations.

The Emperor of China regarded all other States as inferior, and this sublime arrogance remains a fundamental characteristic of China's mind today. Sparring under the indignities inflicted by foreign barbarians, the Chinese people have developed a growing population of more than 600 millions, the most powerful modern state in the world as quickly as possible.

The discipline, unity of purpose and power of coercion that this effort demands can be achieved only through Stalinism in the Communist context, and the "hundred flowers" campaign last year proved to China's leaders that no deviation from Marxism-Leninism, as Mao interprets it, must be permitted.

But since China is still relatively weak and depends on the solidarity of the Soviet bloc as a whole at this stage, any tendency within it towards liberalization, towards tolerating variations on the rigid ideology that cements the bloc, towards opening the door to alien democratic influences, is anathema.

Peking's policy that the world remain divided into two opposed camps and that international tension be maintained therefore has three roots. It springs from a desire to exclude dangerous Western political thought, from an emotional hatred of the Western Powers that have backed Chiang Kai-shek and refused Peking recognition, and from the need to keep the hard-pressed Chinese millions at an unrelenting nationalist fever.

China Today (II)

Peking Holds Option on Tomorrow

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The secrecy of that meeting is still largely effective and what passed between the Soviet and Chinese leaders remains a subject for speculation, but their joint communiques and subsequent international developments have been revealing.

The communiques called for holding summit talks at once, although in reality Peking is not interested in reaching international sanction. But it also devoted disproportionate space to condemning Yugoslav "revisionism," a subject on which China is infinitely more sensitive than the U.S.S.R. Khrushchev evidently bowed before Mao's objections to the holding of a Middle East conference within the Security Council, for after leaving Peking he proposed a debate in the United Nations General Assembly instead. But when that meeting approved a resolution that successfully blunted the edge of the crisis in the Arab world, Communist Chinese guns opened up on Nationalist-held Quemoy within 48 hours.

This move, however, must be read in the light of information that the Chinese government has been forced to accept a new situation in its foreign relations. The Chinese government has been forced to accept a new situation in its foreign relations. The Chinese government has been forced to accept a new situation in its foreign relations.

From great heights, China, preoccupied with her ideological and economic revolution, is ready to sacrosanct a Soviet Union that started more than 30 years earlier, that has passed through the Stalin era and come out on the other side, and that is now immersed in the problems of interstate relations. I have it on good authority that private Russian comment on the Chinese and their conceits is often quite unprintable.

Business Partnership But while Moscow may be impatient of China's ambition to persuade the Socialist world to conform to her ideas and needs, China is not only a fabulous material and strategic asset to the Soviet bloc, but an example that all Asia may be persuaded to follow. China, on her side, is so absorbed by the necessity for Soviet solidarity that Peking would never risk an open breach. Behind the flowery expressions of friendship lies a firm business partnership, for before China can kick Russia down she must first climb to supremacy on Russia's shoulders.

By Dennis Bloodworth

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Railway Lines

ELECTRICITY LINES

THE railway lines in the State of Israel are being electrified. The first line to be electrified is the line from Jerusalem to Tel Aviv. The electrification of the railway lines will greatly improve the service and will also save a great deal of money.

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in the groove

"Request Programme" — Children's Favourites, presented by Yaffa Yarkoni (Hed Artzi) 12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1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R. Maimon: The State Is The Whole Jewish People

By M. Bar-Lev

AT 81, Rabbi Yehuda Leib Maimon has the appearance of a young man busy making his way in the world. And he is still doing just that. If he is no longer in the way in the political and religious struggle, Rabbi Maimon continues to enrich the Jewish scholarly world with essays published in "Ma'ar" the monthly edited by him, and with a book or two each year written or edited by him. When I entered his apartment in the Maimon Quarter behind Mea Shearim, I expected to find a man of any sort, spread on the table before him several Hebrew tomes and some note-books; he was, in the midst of some work with his private secretary.

No furrows of age but an inquisitive smile crosses his soft face as he says to me: "Write, it down, write it down," declaring: "It would be well worth the Government's while to reflect on his actions and to consider repentance during this High Holy Day season."

He believes that the Government should itself be "divided" into a "religious" over the "Who is a Jew" issue and over the licensing of secular burial societies. "They don't know yet what to do about living Jews; why are they in such a hurry about dead Jews?"

But he believes that the Government is aware that it got out of the depth on the definition of a Jew and would be quite willing to retreat if it could do so in a face-saving manner. The saying is, according to Rabbi Maimon, is up to the Minister of the Interior, Mr. Ben-Zion, to issue the regulations on the Jewish nationality in the Identity Card which led to the resignation from the Cabinet of the National Religious Party.

"I believe that the Minister of the Interior, that—that," turning to his secretary, "What is his name?"

Secretary: "Mr. Ben-Zion." "Yes, if he were sincere, he would resign, realizing the quagmire into which he dragged the Government."

The Government's step "made a big impression on the Jewish world. Even non-religious Jews are unhappy about it. It goes against the Tora and against Jewish history. Stress that Jewish history. Anti-Zionists are using it against the State."

State Sufferers

The Government is troubled by the issue, but Rabbi Maimon says fervently: "It doesn't bother me if the Government suffers—Governments come; Governments go. What bothers me is that the State suffers."

And "the State" to Rabbi Maimon is the entire Jewish people and all of Jewish history as he sees it defined by the Tora. For his "State" was imprisoned by the Chasidim, sentenced to death—together with Mr. Ben-Zion—by the British during the "Black Saturday" of June 29, 1946. For his "State" he walked out of Israel's first Cabinet—the Provisional Council, in which he was Israel's first Minister

of Religion—only five weeks after it was formed, when he believed that the Government's action over the Altalena tragedy would lead to civil war. And for his "State" he has defied the intentions of ultra-Orthodox leaders against the "Mosaic" heresy, since he helped found the Mosaic Party in 1953 and came to Palestine in 1948 from Bessarabia, where he had served as Rabbi in Ungleni.

Thus one understands the significance of a statement by one of Rabbi Maimon's colleagues that "If Rabbi Maimon says we must leave the Government, we must leave." But he has no patience with those, within and without the religious fold, who say that "religion and politics do not mix." That a religious group as such has no business being in politics but should seek to exert its influence through the "every-day" life of the nation. He dismisses my question as to if the answer were self-evident: "Of course religion has a place in Government." His sole reservation: "Sometimes on issues of principle arises which makes it the duty of the Religious Party to leave the Government."

The reply to my next question also seemed self-evident to him. "Many people," I opened, "religion and politics are inseparable. A spiritual emptiness, a searching, on the part of Israel youth—" He didn't let me finish: "Searching? What are they searching for? Let them see the wonderful things our youth are doing. Ben-Akiva (the National Religious youth movement) in the yeshiva, in the kibbutzim."

Talking to the People

I took another tack: "You will often hear members of non-religious kibbutzim, for example, ask why religious persons, public students, and so on, don't come to them." Again he interrupted: "Yes, our rabbis must go from city to city, from kibbutz to kibbutz, and talk to the people, talk to the youth, show them, answer their questions. Like Rabbi Neuman (the Religious Chief Rabbi of Israel, whose many visits to kibbutzim have reportedly resulted in the introduction of many religious features).

I asked to press my point: "Many people say that much more could be achieved if, for example, public students, members of the religious youth movements, went to live in the non-religious settlements, which at first might have considerable difficulties."

But Rabbi Maimon apparently has been over this ground, too, many times, and once more the answer comes self-evident: "But then," he is interrupted, "it is a question of who influences whom."

Several things have characterized Rabbi Maimon's career: his love of books and

scholarly research; his polemic struggle against the Jewish and non-Jewish elements of Jewish self-censorship and Statehood; and his struggle, as he puts it, for "freedom of religion for the religious Jew as well." Crucial in the latter struggle has been his vigorous campaign—in the face of opposition which has come not only from ultra-Orthodox and anti-religious elements but also from some moderate elements, and with the support, sometimes, of non-religious elements—for the re-institution of the Sanhedrin, whose rulings on all matters of Jewish law would be binding on all members of the world Jewish community.

"If a Sanhedrin existed," Rabbi Maimon declared, "the Government wouldn't dare try to tell us who is a Jew." He believes that the opportunity has been lost to establish a "proper sort" of Sanhedrin. This opportunity, he says, existed a few years ago, before the Reform and Conservative elements began to get their head and started their attempts to make inroads into religious life. At this moment, he believes, anyone seeking to establish a Sanhedrin would, regretfully, have to reckon with these Reform and Conservative elements.

Seasoned Warrior

But seasoned warrior that he is, Rabbi Maimon knows that victory does not necessarily depend entirely on himself, and that a battle lost is not yet a war lost; or, conversely, as the Talmud puts it: "The work is not for you to complete; but neither may you shrink it."

Again, with that inquisitive smile, he declares, not without a touch of self-deprecating factiousness: "But it will come; if not in this generation, it is in the next generation."

I HEARD this story from Reb Mendele Unger, the Tzaddik of Ruzhyn, of blessed memory, was standing by the window one day, looking out at the marketplace of his little town, when he saw Reb Ya'akov, the water carrier, leaning on his cart. He beckoned to him, and no sooner had Reb Ya'akov seen the gesture of the holy hand than he hurried up the steps of the Rabbi's house and stood before him.

"Tell me, Reb Ya'akov," said the Rabbi, "what is the whole truth that is in your heart: how are you feeling? How is your health? How are you doing? How is your wife? Are you happy? But the whole truth, and only the truth!"

Reb Ya'akov the drawer of water, wondered greatly at the Rabbi's question but if the Rabbi, may his worth stand us in good stead, asks, you must answer, and so he did, cheerily and on the spot.

"Happy am I in my life, and may I be granted to live that it should go on like this forever. Before the break of day I get up from my bed, harness my mare and drive to town. On the way the sun wraps me in the cloak of its light, its warm rays bring pleasure to my bones, the birds sing

The Jerusalem Post September 15, 1958 Rosh Hashana 5719



The Shofar sound on Mt. Zion as the pilgrims, in their Holyday best, come to mark the New Year

Photo by Zeman

EVERY DAY OF THE YEAR

By Yeshayahu Asher

I HEARD this story from Reb Mendele Unger, the Tzaddik of Ruzhyn, of blessed memory, was standing by the window one day, looking out at the marketplace of his little town, when he saw Reb Ya'akov, the water carrier, leaning on his cart. He beckoned to him, and no sooner had Reb Ya'akov seen the gesture of the holy hand than he hurried up the steps of the Rabbi's house and stood before him.

"Tell me, Reb Ya'akov," said the Rabbi, "what is the whole truth that is in your heart: how are you feeling? How is your health? How are you doing? How is your wife? Are you happy? But the whole truth, and only the truth!"

Reb Ya'akov the drawer of water, wondered greatly at the Rabbi's question but if the Rabbi, may his worth stand us in good stead, asks, you must answer, and so he did, cheerily and on the spot.

"Happy am I in my life, and may I be granted to live that it should go on like this forever. Before the break of day I get up from my bed, harness my mare and drive to town. On the way the sun wraps me in the cloak of its light, its warm rays bring pleasure to my bones, the birds sing

me a morning song and so I arrive at the house of Reb Zerah, the rich man of the town, to whom I bring my first barrel of water. His smiling apple-cheeked Christian maid awaits me at the door, and as I empty my barrel she collects what remains of the breakfast after her master's children, and brings me a pitcher of coffee with milk that simply quickens the soul. The rich man's children are very spoiled, and there are a dozen of them after all, may they be spared from the evil eye, and every one of them leaves half a cup of coffee with milk, and what milk! Not milk, but cream! And what a skin, a delicious fit for a king! And then each child leaves over half a fresh croissant roll, and I, Reb Mendele, sit me down on the porch and eat all these rich man's delicacies.

"From there I drive to the market, fill up the housewife's barrels with water and the kopeks flow into my pocket, may we be spared from the evil eye. In an evening stream, the fresh air and the work sharpen my appetite, and so to appease it I drive over to the other rich Jew of the town, Reb Shimon. In his household there is meat every day of the week, and what meat! Turkeys and roast geese, fat chickens and pigeons. And here the queen herself comes out to meet me, Reb Shimon's wife, bringing me a deep bowl with a turkey's leg in it, or ducks' wings, or a chicken's neck stuffed with meat, and the crisp roast fat crackles under my teeth like nuts. She gives me a glass of sweet tea for me, and then I feel as if I am in the Garden of Eden."

"From there I go back to the market place, bring water to the housewives and gather in the kopeks until evening. When the sun sets I come home. My wife Yehudya, may she live, awaits me outside the door, all radiant as soon as she sees me from afar. The children gather about me and throw their arms around me, climbing on me and jumping on me, and at that moment I feel like a king that has just returned from the battlefield with the greatest victory on his brow. My wife brings me a tasty supper, hot beef soup with potatoes, meat dumplings and tea with preserves, and after the meal I smoke a good pipe of sharp tobacco, get into the bed that she has made for me, and sleep the sleep of princes and counts. Rejoice! To tell the truth, I am happy indeed, the happiest

of men. May this go on forever!"

The Rabbi stopped his shoulder and blessed him. "May your portion be ever good and only good," he said, sending him on his way.

A short time later, a bright day, the Tzaddik of Ruzhyn again stood by the window. As he looked out over the marketplace, he saw Reb Ya'akov the water carrier leaning on his cart. He sent for his Hausfrau and his disciples and told them the water carrier's story. Then he walked up to the window and beckoned again. Reb Ya'akov rushed up the stairs and again the Rabbi spoke to him:

"Tell me, Reb Ya'akov, the whole truth that is in your heart: How are you feeling? How is your health? How is your wife? How is your child? But tell the truth, and only the whole truth!"

Reb Ya'akov threw his whip down on the floor. Tears choked him and suffering choked his voice as he replied:

"I shall tell the truth and only the truth, O Rabbi and light of our life. What am I and who am I? A dog leads a better life than I! What is my work and what is my fate in this world? Deep darkness still shrouds the world when I get up, my bones bruised and numbed by the rough boards of the bed of suffering that crushes my body all night long. Dressed like a crusader, I put on my shoes and go to the stable to fetch my miserable mare which has trouble standing on her feet. Terror seizes me when I think of what will happen when her strength gives out some day. Where will I get sixty roubles to replace her? Yet she is my whole livelihood! With the cold of the morning seeping into my bones, I harness her to the cart and drive to town. In the winter the cry of the weavers aboy in the darkness on my way. I say my prayers and a cold sweat covers my body as I think of the dangers about me."

"When I bring my first barrel of water to Reb Zerah—and you know what he is like—his ill-tempered maidervent gives me a little coffee which has trouble standing on her feet. Terror seizes me when I think of what will happen when her strength gives out some day. Where will I get sixty roubles to replace her? Yet she is my whole livelihood! With the cold of the morning seeping into my bones, I harness her to the cart and drive to town. In the winter the cry of the weavers aboy in the darkness on my way. I say my prayers and a cold sweat covers my body as I think of the dangers about me."

"The Rabbi patted his shoulder and sent him on his way with a blessing. "May God give you of the fat of heaven and the richness of the earth, my son, and I wish you good and only good." When the water carrier thus came out he turned to his followers:

"The Gemara 'Deshkol' says: 'Man's fate is decided each day! The Tribunal on High does not issue its decision until on Rosh Hashana and Yom Kippur. Every day in the year man's life, his work and his peace of mind are decided.' A few minutes ago you heard one of the verdicts; now you have heard another. The moral is clear. Every day in the year remember, not just once a year."

House of Israel: We Each Depend Upon the Other

By Chaim Rabin

IT IS in order to review the life of the past or to clarify his future that a Jew takes spiritual stock during the annual Period of Repentance? The turn of the year indeed offers him a unique opportunity for appraising and understanding his position, without which he would be living in doubt all his days and be unable to walk with certainty to meet the future. The purpose of the Period of Repentance is to help us to clarify to ourselves what and where we have done good, what we have sinned and perverted, and whether our moral credits are more numerous than our debts or God forbid, the reverse. Without such a weighing up we shall hardly know where to start with it. We shall be able to multiply our good deeds and mend our ways.

In declaring that "The people also must be righteous," the Prophet Isaiah did not intend to wax rhetorical or to set himself up as counsel for the defense without heart. He meant to tell us that the concern relations between a man and his neighbor and even his own family. And because of that and the fact that the Commandments even within the purely moral realm, will be deserving of a reward. It is impossible for a Jew to be entirely bereft of sin, for they are in his very path at every moment and hour. And the same holds for the other obligations which the Tora imposes upon us, such for example, as that pertaining to settling and living in the Holy Land.

It is for that reason that a Jew should not doubt his deeds but be conscious of the fact that his Jewishness has imposed upon him the task of practicing the Commandments day in day out, and therefore have no compunctions about taking the spiritual stock which will only help him to emerge the stronger on his future way.

Mutual Surety

Moreover, the people of Israel are a surety for each other. The general concept of stocktaking and the thoughts of repentance are of benefit to the individual too. The High Priest used to ascend for the Jewish community, in general and the force of the sanctity of the Day of Atonement atones for us. Why should he be afraid and step back when his way is open to him?

Our times are marked by unprecedented progress in the sciences, with space and time becoming relative. His things are achieved in a short time and when vast spaces are no longer as great. When single-machine does the work of a larger community, man's deeds too become relative. A good deed, no matter how great, may require only the smallest effort and conversely, a small evil deed can be the most severe. One man in our days can, in a single action, destroy hundreds of thousands of lives and his deed is thus relatively immeasurably greater than in other periods.

Now that the implications of human actions have multiplied thousandfold, humanity must scrutinize its deeds far more carefully than in any generation. The hair's breadth between good and evil holds the fate of the nations and countries, and woe unto humanity if it does not take its spiritual stock relative to the achievements of our times.

Progressive Dependence

The same holds for our people. If the people of Israel have always been a surety for each other, mainly in the cultural and spiritual realm, this applies to various economic aspects as well. Our dependence upon each other increases progressively and the responsibility of each for the other should increase too. It is a natural imperative whether we wish it or not.



Jewish Values

The leaders and shepherds of the people must strive to use this opportunity for the positive aim of clarifying Jewish attitudes, values and implanting them as a way of life for the State so that the people will return to its sources and fulfill the mission the Prophets of Israel envisaged for it.

On the threshold of the New Year I wish all the House of Israel, here and abroad, a blessed and fruitful New Year, a year of redemption and salvation, of freedom for our people and our land, and the ingathering of our exiles, when the spirit will be refreshed, our unity revealed and peace enthroned in the whole wide world.

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Understanding the Jewish Americans

Identification Before Aliya

By ALVIN KAPLAN

NEW YORK — The Jewish American youth is a complex phenomenon. It is a youth that is not only Jewish but also American. It is a youth that is not only Jewish but also American. It is a youth that is not only Jewish but also American.

Without a doubt, the great majority of American Jewish youth are not only Jewish but also American. They are a youth that is not only Jewish but also American. They are a youth that is not only Jewish but also American.

1. American Jewish youth does not differ from other American youth except perhaps in the extent of their knowledge of Jewish history and culture. The question of their response to specifically Jewish stimuli is moot.

2. The general urge to emigrate which is the legacy of the McCarthy era is still strong among the American Jewish youth. We are dealing with a generation that does not know respectable non-conformity.

3. American Jewish youth is largely non-Jewish in the sense that they have little or no understanding of Judaism, its history, traditions, etc. They are the grandchildren of children of those who fled from and abandoned Judaism in pursuit of Americanism.

4. Strangely enough, despite all of this Jewish youth wants to like being Jewish. It wants to retain its Jewish identity and feel comfortable about it. This is the conclusion of a definitive survey made by Professor Leon A. Feinman of the Faculty of Jewish Studies, Tel Aviv University.

This liking is inhibited by the general absence of knowledge about Judaism and the difficulties involved in securing it.

Dealing with Realities

MANY Israelis have written off the youth of America. There is one certainty—emigration will get us no place. If we are to build a Jewish state, identification with Israel in America must be done with realism. There can be no sentimentalism until this preliminary job is done. Once accomplished, there will be slowly increasing interest.

The basic question to ask is: how to secure identification with Israel. Youth programs

aimed from Israel to the U.S. tend to glorify and emphasize the Jewish program. These can interest only a very limited circle. The truth is that the average American youngster who is really Jewish will not respond to them. It costs the average child too much to identify himself with an organization or program which is so far out of line with general standards here. These are children who lack the Jewish motivation which might cause them to seize such programs eagerly.

Israel must become a real and living thing for American youth. This can be accomplished only by the use of the mass media. The youth who are already interested.

Youth to Israel

American youngsters must be brought to Israel. The Summer Institute is the ideal medium for this purpose. There is no doubt that the many two-year programs and workshops which exist can do a better job with these youth. The hitch lies in the numbers who can possibly come. They are few, and will affect too few when they return to the U.S. The Summer Institute and the Summer Institute alone can attract the large number of people. Therefore it is time to stop treating this program as the stepchild of the Agency's Youth Department. For too long the feeling has prevailed that the Institute is good enough for the Institute. Its programs have been sustained and carried out by a talented and dedicated director who operates with a skeleton staff.

The Institute needs trained leadership. The Institute needs increased staff. The Institute needs everything the Youth Department can give to build it up, make it more effective. From it will come Jews, Zionists and Israelis. At the very least it will give us the parents of Jews.

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Youth Congress Did Not Bridge Gap

By NICHOLAS MEYER

AT first her conversation

followed the usual styl-

ized pattern. "It's a wonder-

ful country," I have been

overwhelmed by the amount

of people here. But after a

few minutes of these plat-

itudes the tone changed.

The student well-dressed

woman whose energy and

vitality belied her age, sud-

denly became very serious.

Apparently she felt that here

was someone to whom she

could talk, and she wanted

very much to talk.

She had come to Israel

some weeks previously in

order to attend the world

Congress of Jewish Youth.

For many years she has

been a leading educator

within the U.S. reform syn-

agogue movement and recent-

ly she was appointed direc-

tor of a large reform move-

ment school in the Midwest.

She had been looking for-

ward to the opportunity to

visit Israel and bring back

her inspiration to her hun-

dreds of students. But to her

sorrow she found much that

was not inspiring.

Her own words: "All

the while that I was trav-

eling about the country, meet-

ing people, seeing things —

I was very enthusiastic. But

when I came into the Con-

gress I realized that Israel

and all its works, I just

wanted to get away."

Israel Exposed

Some days later I was a

delegate at the World Con-

gress of Jewish Youth. On

the second day of the Con-

gress, one of the most im-

portant figures in Jewish

youth work in America, to-

day spoke. His first remark

brought enthusiastic cheers

from his fellow American

delegates and many other

delegates from all over the

world. "I have," he said,

"a suggestion to me. All

the delegates here, let us

do it to demand a

ILLEGITIMATE Reform from

every self-proclaimed Israel

expert on the American Jewish

Community."

For some of the partici-

pants in those Congresses

from the Diaspora, the re-

sult of their participation

was to alienate them from

Israel and the Zionist move-

ment. I realize that this is

a serious charge, but my

conversations with many of

the delegates have convinced

me of this fact. But the

more crucial question is, why

is this true?

One answer lies in the or-

ganizational shortcomings of

these congresses. They are

not the basic problems, but

they are the problems most

easily given to solution.

The woman educator from

the American Midwest put

it this way: "They just

insisted on giving us a

committee to express our

opinions." And truth be

told, the programs were

top-heavy with big name

speakers who in most cases

felt it their duty to give

lengthy expressions to their

particular ideological position

on the problems of Jewish

life.

Little Discussion

Another serious drawback

was the fact that most of

the work of the Congresses

was carried out in the plan-

nary, and there was prac-

tically no scope for smaller

committee-level discussions.

Such discussions took place

in the Youth Congress only

after the "Anglo-Saxon" de-

legates had protested violent-

ly to the President of the

Congress. In committee it

would have been much

easier for most delegates to

express themselves, and far

easier to discuss practical

matters on which common

agreement can be reached.

This leads to another cen-

tral weakness of these

gatherings, their exclusively

ideological character. The

Youth Congress for example

grouped together almost

every shade of opinion in

the variegated spectrum of

Jewish communal life. The

only groups missing were the

Netzer, the Communist

and the Zionist groups. The

Netzer groups were the

most vocal in their

opposition to the

Yehudi groups. The

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Question Mark: Soviet Jewry

By HENRY JACOB

NEW YORK—When it comes to counting the Jews in the Soviet Union, it is usual to resort to a round figure. Some say it is two million; some say it is three million. That there should be such a vast discrepancy between estimates is in itself an indication of the fact that contact with them—even on the information level—does not exist.

The Jews of Soviet Russia form possibly a quarter of all the Jews in the world today. Yet all Moslemish Revision of the World Jewish Congress, an expert on Jewish affairs, can report on them in the following manner:

"There are about 2,000,000 Jews in the Soviet Union within its present boundaries. The largest Jewish settlements are in Moscow (about 300,000), Leningrad (probably about 100,000), Kharkov and Odessa (100,000 each), Kishinev, Lvov and Chisinau (50,000 each). There are no Jewish communities or other representative bodies of the Jewish population, not even within the Communist Party, the Youth League (Jewish Section of the Communist Party) having been liquidated even before the last war."

"Jews are officially considered a nationality, the same as all other ethnic groups, and carry this identification in their passports. However, they are not represented in the Council of Nationalities (the Upper House) and have no press or publications of their own. At present there are almost no Jews in representative positions in the Government, the administration, or the Party, the majority of the former Jewish officials having been eliminated since 1928."

"Although anti-Semitic activities have been officially designated a crime from the inception of the Communist regime, anti-Jewish feelings are still extant, and their manifestations have been noticeable, particularly during and after the last war. The 'Stalin Era' of 1948 to 1953 witnessed extensive official anti-Jewish action, which was epitomized in the 'anti-comparative drive' and the Moscow Doctors' Plot. 'Zionism has from the outset been a criminal offence. Since 1954, there has been a trickle of emigrants to Israel."

"There are no Jewish educational facilities in the Soviet Union. There are synagogues in the larger Jewish settlements (except Kharkov) but only a restricted number of rabbis. A (small) rabbinical seminary was established in Moscow in 1956, and a restricted number of prayer books printed."

"There is a single Yiddish publication (the 'Dobrye Dni'). To this meagre outline some details culled from occasional visitors and reports may be added."

"One is that despite unquestionable assimilation, there are still many Jews in Russia who speak and understand Yiddish, and a great many who look upon it sympathetically. In those areas of major Jewish residence Yiddish is heard in homes, in the streets and the markets. Jewish artists and Yiddish performances have been enthusiastically received. But, informed individuals believe, the action of the authorities in recent years is permitting



When Russian Jews were encouraged to send messages to the rest of the world: during World War II, the Russian Jews in the streets of the city. Meetings of representatives of the Jewish place in Moscow. Above, Colonel Finkelstein signing a message to the participants of one of the meetings of Jews of the world in 1945.

concerts, plays and readings in Yiddish, is so far the only concession in the cultural field.

The fact that over 200,000 Jews have been reported at many of these Yiddish events in itself refutes the declaration by Soviet spokesmen that facilities are not made available for the maintenance and development of Jewish cultural institutions because there is no demand for them.

Disquiet and Dismay
The demand exists and even life-long supporters of the Soviet Union have felt compelled to make known their disquiet and dismay at its failure to be faithful to its own professed principle of equality of treatment for

all ethnic groups. The situation of the Jews of the Soviet Union is now the central problem of the Jewish Diaspora. The basic approach has been this:

1. Religious Jewry in Soviet Russia should be permitted to have a recognized country-wide organization governed by a representative body, such as is facilitated in the case of other denominational bodies. This organization should supervise the publication of periodicals and religious literature and the training of religious functionaries and in general strengthen the life and educational work of individual congregations through co-operative effort.
2. Those institutions, includ-

ing a press and publishing agency, through which the Jews of Soviet Russia formerly maintained and developed their rich cultural heritage, should be restored to them on the same basis as that on which the State facilitates the cultural life of all other ethnic groups.

It is a right which is not only sanctioned by the United Nations Universal Declaration, but the legitimacy of which should be clear to Russian leaders who in the past have encouraged people of various nationalities but of Armenian descent to settle in their ancestral homeland—now Soviet Armenia.

Paradox of a Yugoslav Jewish Community

By DAVID BELGRAV

THIS Jewish Community of Titograd, Yugoslavia, in one whose President never attends synagogue, whose children don't speak their language and whose rate of intermarriage is steadily climbing. Life under the Communists regime is bringing on the steady assimilation of this formerly traditional-bound community.

The city's Jewish history dates back to medieval times. Its national museum boasts possession of a 150,000 Hagada brought here by Spanish-speaking Jews during the Inquisition for the Sephardic Judaism was tolerated and flourished for a long time here as in many other communities under the Turks. Until World War II, the Community was self-sufficient Jewish, and Zionism was an active force in the lives of its citizens. As with countless other Jewish communities, the Nazi holocaust was a catalyst in changing all this, and Yugoslavia's Communism is completing the job.

Few Left
The present Jewish population is a mere 1,100, compared with the 14,000 of pre-World War II days. One thousand survivors migrated to Israel just after the war. The remainder appeared determined to stay. Along with the communities of Belgrade

and Zagreb, they constitute a significant portion of Yugoslavia's 7,000 Jews.

Just a few minutes from the mosque-filled Moslem Quarter, one crosses the bridge where Archduke Ferdinand was assassinated in 1914 and shortly reaches the Jewish Community office opposite the synagogue. The metamorphosis of the community's tongue becomes apparent immediately. The only remaining Rabbi in Yugoslavia, Moshelem Roman, greets the visitor in traditional Ladino, but the Secretary of the Community, Professor David Levi, answers in a strange mixture of Italian and Spanish, explaining that it has been years since he converted to his native tongue. The 15-year-old boy in the office speaks only Serbo-Croat.

Empty Seat
To illustrate another complete break, Dr. Levi, a former Professor of Physics, takes the visitor inside the synagogue now used jointly by Sephardim and Ashkenazim, and points to one of the three chairs on the dais. "This seat is always empty," he states matter of factly. "It is set aside for the President of the Jewish Community. Since he is a Communist, he never enters the synagogue."

The synagogue appears much too large for either

the dozen people that attend Sabbath services or the 75 who come for High Holidays. The Moorish-style arch, the magnificent coloring inside, and the Byzantine towers sitting atop each of the exterior corners attest to the influence of the past.

The President of the Community is not alone in defying tradition. The majority of the 25 other active members are also Communists and refrain from passing through the synagogue's portals in line with their political philosophies. They do not teach Hebrew to their children.

Communist Paradox
The apparent paradox of Communism, being active in the affairs of the Jewish Community is actually consistent with the tolerant attitude of the state's regime. In fact, the Republic of Bosnia-Herzegovina, of which Sarajevo is the capital, subsidizes the Community to the tune of 500,000 dinars (11,250) a year. In addition it recently approved a million-dollar grant towards reconstructing the old synagogue of what was once the Jewish ghetto and setting up a museum on the same site for some period. Community relies today to the Spanish Inquisition.

It is not difficult to understand why Sarajevo's Jews remain in Yugoslavia. Professor Levi smiles proudly when telling of the high positions many occupy. "We have five ministers in the government of Bosnia-Herzegovina. The Director of Electric Works is Jewish. Another Jew is a film director. Another is director of a clothing firm. Some even

Worship Underground in Spain

Small Communities' Marrano-Like Existence

By DAVID AFOR

MADRID—When we first inquired for the synagogue we drew only blank stares. Bewildered policemen directed us to a Protestant church and they knew nothing of its existence.

When we finally located the building, on a side street far from the centre of the city, we looked in vain for a sign of David or some sign. There was no indication that it was a synagogue. A sign on the dilapidated edifice said there was a Catholic school on the upper floors.

We walked down several historic steps to the entrance of the building, and the "porch" (concealed), recognizing the confused look on our faces, pointed to a door further down the dark hallway. It bore no sign, but we opened it and walked down several steps to another door. Again, no sign. We opened this door, and finally entered the inner sanctum—a narrow two-room affair where about 25 men were chanting the Friday night Sephardic melodies.

This secrecy and seclusion almost gave the impression that the Marranos of Spain had not yet come out of hiding and carried on their tradition behind closed doors.

In reality, Spain's Jewish community—2,000 in Barcelona and 150 in Madrid—is a flourishing one. Financially, that is. A thriving five-story synagogue-community centre in Barcelona and the wealth attained by several Jewish businessmen and industrialists attest to the community's prosperity. But this comfortable community, officially toler-

ant and recognized, must operate under a virtual shadow of secrecy and a handful of anti-Jewish laws passed almost 600 years after the Reconquest. Even the sparkling white-faced Barcelona synagogue is conspicuous by the lack of a sign on its facade or at the entrance. The reason: it is forbidden.

Absolutely no publicity of the community's activities is allowed in the press or over the radio.

In Barcelona, the openly divided Ashkenazi-Sephardi community is scattered throughout the city, and few of the city's other residents are aware of its existence. The same applies to Madrid. Were the Jews to live closer together and make their presence known, it is difficult to say what the result would be.

Dirty Word
Although Jews have been trickling into Spain since "religious freedom" was decreed in 1869 (most came during and after World War II), the Spaniard's concept of the Jew has not changed. Jew, or *Judio*, is still a dirty word in the Spanish vocabulary. It means ugly, stupid, the devil and a host of other connotations that have come down from the days of Inquisition and the *calace-da-da* of the Inquisition. When you tell a Spaniard that you are a Jew, the initial reaction is laughter at your joke, then a stare of disbelief when it becomes apparent that you are serious. The writer, during six months in Spain, encountered this reaction among diverse segments of the population ranging from truck drivers to priests.

The Spaniard's feeling towards the Jew is directed against an almost non-existent legendary character, and it is difficult for him to realize that he is face to face with one without horns.

Likewise, the frequent anti-Semitic articles in the newspapers refer to Jews in general, and never make mention of the fact that Jews are living in Spain. Oddly enough, during the recent campaign, the Spanish press showed a sympathetic attitude towards the Israeli position. Editorials in this case referred to "Jewry" rather than to "Judeo." On the

other hand, an article accusing Israel of having caused trouble along the Jordanian border, signed out *Judeo* forces. This verbal misdirection is constant. Apparently, the Jews are all along with the Catholics, and an untoward incident is rare save for an occasional accusation of having hoisted the *corvo* (business relations with other Spaniards are exemplary).

There are too many restrictions. The Jews cannot write for the press, they cannot hold government posts, and with rare exceptions, they cannot even become citizens.

Despite this stifling effect on the Jews' activities, they do have freedom of religion, as long as it is behind closed doors. This applies to Protestants as well. There are magnificent turn-outs for holiday and Bar Mitzva celebrations.

Moroccan Students
The Madrid community—a tiny one—has better synagogue attendance for the Sabbath than does Barcelona. This is due mostly to the presence of some 30 Moroccan students who study in Madrid. They are extremely religious and welcome the opportunity to be with their brethren. Few of these students relish the idea of remaining in Spain after graduation. They either emigrate to Israel or return to their homes in Morocco.

In fact, it seemed to this writer that hardly any of the Jewish youth wish to remain in Spain. Catholic influence in the country and the pull of the Inquisition which still hovers above slow moving Spain don't exactly make them feel at home there. Long-time residents estimate that there are 300-500 Jewish converts to Catholicism in Madrid.

Perhaps the attitude of most Jews was best summed up by one who has resided in Spain for 35 years. When asked if he intends to remain in Spain, he replied, "No Jew ever thinks of spending his entire life here."

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IN OUR COUNTRY

The World on your Plate

Rosh Hashana is a festival full of food, love, honey for a sweet New Year; apples for the first-fruits blessing; carrot talmia, sliced like corn, to symbolize prosperity; and a fish head to signify leadership — to be at the head and not the tail of progress.

PIQUANT-SWEET FESTIVAL FISH
Inspired by a Traditional Jewish Recipe
1 cup TELMA Sliced Dressing
2 cups BLAU BARS Marzipan
36 slices whole carp
7/8 cup sugar
3 cup wine vinegar
Water to cover fish
1 cup raisins
1 large onion, chopped
2 egg yolks, raw
Salt and pepper to taste

Roll up raisins, vinegar, water, sugar, salt, pepper, onion and TELMA BARS Marzipan. Turn slices low and add the fish and water. Cook half an hour. Remove to a plate. Roll sauce down to 1 cupful and while hot beat into yolks and TELMA Sliced Dressing. Spoon sauce over the fish (except the head). Serve chilled.

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I HID ANNE FRANK

Hero of Her Tragedy Tells His Own Story

Fourteen years ago, the Green Police of Nazi-occupied Holland raided an old Amsterdam house. Behind a door concealed by a bookcase, they discovered a secret annex where members of three Jewish families had remained hidden for more than two years.

Save to the Nazi slaughter houses, only one of those eight Jews survived the war and is living today. He is Otto Heinrich Frank, his 15-year-old daughter, Anne, died in Bergen-Belsen just two short months before the liberation of Holland.

By Victor Kugler

It was a warm, sunny July day in 1942 when, as usual, I opened up the now-famous old house at Prinsengracht 263, which contained the offices and warehouse space of the small spice-importing firm which I managed for Otto Frank.

To my surprise Otto Frank, serious of face, was already in the office. "Het tydsip is nu gekomen om hier onder te duiken," he said ("the time has arrived to go into hiding").

The day before, he said, a notice had been delivered to the Frank home. It was an order for Margot, Anne's 16-year-old sister, to report to a collection point for shipment to Germany. I realized the moment had now arrived for which we had been quietly preparing for more than a year, as the Nazi noose tightened around the Jews of Holland.

The Frank family had fled Germany in 1933 with Hitler's rise. So Otto Frank had some warning of what to expect as the pattern began to repeat itself in Holland. Our first step had been for my friend Kleiman and myself (Koophuis and Kraler in the diary) to assume ostensible ownership of the two small firms owned by Otto Frank. These two firms, which imported spices for meats and pectin for preserves, were in an old four-story house near the famous Wester Church where Rembrandt was buried. The house did double duty as both office and warehouse.

The rear, upper two floors of the house were separated from the main part by a stair well, and we had been able to conceal their existence by building a swinging bookcase across the door which led to them. The presence of a toilet and sink, and the fact that surrounding offices would be deserted at night, were further advantages.

We believed that any noise in the hideaway during the day would not be noticed in the normal business bustle of the area. Of Frank's employees, four of us were in on the plan. These were Kleiman and myself, and the two office girls, Miep and Elli.

The only other employees were three workmen, who were unaware of the secret annex. They worked mainly on the ground floor and would not normally hear any strange noises from the "achterhuis." For a year we quietly stocked the secret annex with food, canned goods, bedding and such furnishings as were practical. For further supplies we planned to buy ration books on the black market.

Already that morning, the four members of the Frank family, wearing as many layers of clothing as possible, and carrying only small parcels to avoid attention, had slipped through the secret door which was to hide them for more than two years. These four were Mr. and Mrs. Otto Frank and their two daughters, Margot, 16, and Anne, 13.

A week later they were joined by three others, Mr. and Mrs. Van Daan and their son Peter, 15. Still later they

But Anne Frank is rapidly approaching immortality.

Since the war her diary has been published in nearly a score of languages, made into a Broadway play, and will appear shortly as a moving picture. The Anne Frank Foundation has been formed to repair and preserve the house at Prinsengracht 263 as an international youth centre.

Victor Kugler is the "Kraler" referred to in Anne's diary. A recent arrival to Toronto, he is seeking to establish himself in a new life in Canada.

opened the door to a refugee dentist, Albert Dussel. His wife, a Roman Catholic, did not have to see the Nazis, so the number in the secret annex remained at eight. Of these, only one was to survive the war.

Anne Frank carried with her into the hideaway one small item which, it seems, will survive all of us. That was the diary she had been given on June 13, her 13th birthday, only a few weeks before.

Anne Frank was difficult to describe, even for one who knew her as I did. She was gay—and she was sad. She was lively—and she was withdrawn. To her diary she admits she wasn't given the name "Little Bundle of Contradictions" for nothing.

Anne's school nicknames were Miss Quack-Quack-Quack, from her habit of talking in class. One punishment she received was to write an Essay entitled "Chatterbox." A second assignment soon followed, entitled "Incurable Chatterbox."



ANNE FRANK

But there was more to Anne than words. Part of our plan for the Frank family's "disappearance" had been to plant clues indicating they had fled the country. A letter to this effect written by Frank was posted from a border town. And, a few weeks before, my wife and I had visited the Frank home for a dinner which we hoped the neighbours would think was a farewell.

To keep my wife from being implicated, I had not told her of the secret annex plans. But she was a sensitive person, like Anne Frank, and during the dinner a strange event occurred.

There was a silence during the dinner and, a propos of nothing, Anne lifted her eyes to those of my wife, who returned her gaze. After a while, in the silence which still prevailed, Anne said:

"I have just spoken with Mrs. Kugler, and nobody has heard it."

Whether this was simply a premonition they both had, or whether some more direct communication passed between them, I will never know, for both are now dead.

That the others thought little of this strange statement of Anne's is perhaps more correct on her imaginative nature than I can make. As well as "The Diary," during the days in the secret annex, she composed a number

of children's stories of great charm. Some of the titles were "The Flower Girl," "The Wise Dwarf" and "The Bear who Discovered the World." They were published in Holland after the war under the title "West Je Hoop" ("Do you still know?").

Anne addressed her diary always as "Dear Kitty" and in an entry soon after she and her family went into the hideaway where they were to spend more than two years she said she had made up her mind no one should ever see it. How wrong she was!

Between the pages of the cardboard-covered notebook she set down a sensitive registry of the tensions and despair, the small joys and the moments of terror experienced by the eight locked-up human beings. She told of their quarrels and of her first kiss (from Peter van Daan, with whom she and her sister were in love) and, indirectly, of her own growing up. On her 15th birthday, June 13, 1944, "Dear Kitty" is told what presents Anne got, including "the high spot of all, the book 'Maria Theresa' and three slices of full-cream cheese from Kraler."

TWO months later I was sitting in the office at 10:30 in the morning when four policemen entered. Three were Dutch, the fourth a Nazi war-suit officer who was in charge. One of the Dutch was a Maarten van Rossum, a notorious collaborator who was executed after the liberation. The Nazi was an Austrian named Silverthaler.

"Who's the owner of this place?" he demanded.

I began to give him the address of the warehouse owner.

"No, no," he said. "We don't mean that. Who's responsible here?"

"I am," I admitted.

"All right. Come with us. We'll see the other rooms."

I tried to seem casual while I showed them the offices and store-rooms, but inwardly I ached with fear. I had been taking pictures for the Dutch underground. Now, I wondered, was this why they were here? Or was it the secret annex? I was not long in doubt.

For their inspection I opened a few of the cases of milk sugar in the second-floor store-room.

"Now," said Silverthaler, "we'll look for weapons."

With that he went straight to the bookcase, tore it loose from its fastening and exposed the secret doorway. I knew we had been betrayed. They drew their guns and waved me up the stairs ahead of them.

The first person I saw was Mrs. Frank, sitting motionless in the living room. I whispered "Gestapo" as I entered, but she did not move. Now that the dreaded moment had arrived she seemed stunned. The others came slowly from the other room, and down from the top floor. The only sign of emotion was from Margot, who wept silently.

"All right," said Silverthaler. "Get your things together."

They usually allowed but a few minutes for the gathering of personal possessions, but now an unusual incident occurred. Silverthaler's eyes lighted on a gray chest, with iron hinges, that belonged to Frank.

"How did you get that chest?" snapped Silverthaler.

"I was an officer in the German Army in World War One," said Frank.

It was true. Drafted after high school, he had served in the artillery at the Somme, and had been one of those unusual ones commissioned in the field.

Silverthaler's face became red, as he struggled with the idea of a Jewish officer in the German Army.

Almost angrily he blurted out, "Then why didn't you give yourself up and register?"

Frank made no answer. Silverthaler pursued the question. "You would have been sent to Theresienstadt?"

Silverthaler referred to a special "preference" camp where favoured Jews were sent, instead of to the extermination camps like Auschwitz in Poland. Theresienstadt, ironically enough, was named after the Empress Maria Theresa, the subject of the book I had given Anne.

It was a strange tableau. Silverthaler's drilled-in respect for officers was still struggling with his sense of duty. He had come to attention in front of Frank and one felt that a sharp command would make him salute.

As Frank still made no response Silverthaler finally said, "All right. Get your things together. You can take your time."

Nearly an hour passed. I was even permitted to go downstairs for my lunch before we were taken to the Gestapo Headquarters on Eulerpe Street. I was in a state of alarm, but my first inter-

rogation by Silverthaler was almost comic.

Having recognized his account as Austrian, it was with some satisfaction that I answered his first question. "Where were you born?"

"Austria," I said. "I was in the Austrian Navy in the First World War." Silverthaler had just leaned back in his chair and lighted a fresh cigarette. Now he leaned forward abruptly, scratched out his cigarette and said, "That's enough for today." I was taken out.

I have often wondered what was going through Silverthaler's mind. Seeing Frank as a German Army officer had obviously made him think. Now he would be able to verify that I, too, though of Dutch parents, had been born in Austria and served in the Austrian Navy.

Kleiman and I were now taken away to a cell. At a distance, in the corridor outside Silverthaler's office, we saw the Franks and the others. We waved to each other, and that was good-bye. Otto Frank was the only one we ever saw again.

The cell Kleiman and I had was shared with three others. A few weeks after we'd been placed in it, an old man in it was taken away for questioning, and when he was returned he was incoherent and crying. It took us hours to calm him down and learn that he had witnessed the torture of those accused of hiding Jews. It was therefore with some fear that I went to Silverthaler's office with Kleiman for my next questioning.

The interrogation again was short. My next stop was a prison in another part of town. Here I was put into a private cell, where the luxury astonished me. There was a pillow on the bed, even clean white sheets. My pleasure died when I began to read the pitiful messages scratched on the wall: "I will be shot tomorrow. Pray for me." I was obviously in a cell reserved for those sentenced to death.

My horrible apprehension lasted for an hour, until a guard who had seen

me enter the prison stopped in front of the cell and demanded:

"What are you doing in there?"

I assured him I was only there because I had been put in there. He swore about the mistake and took me to another crowded cell. I have never abandoned comfort with such a glad heart.

For me then followed a series of concentration and work camps at Amersfoort, Xwolle and Wageningen, before I escaped from a column of prisoners being sent into Germany through the village of Zevenaar, when it was strafed by British Spitfires.

After my escape I worked my way back to my village of Hilversum. Here I prepared another secret annex for myself, but did not have to use it. Throughout the occupation the Dutch Nazis had been constantly reminded that "Bytjesdag," the Day of Axes, and our revenge, would come. On September 4, 1944, during the fighting at Aachen, a rumour had spread like wildfire that the Allies had broken through. On that day, most of the Dutch Nazis fled to Germany.

But shortly after my return to Hilversum, the Canadians liberated Holland.

Meanwhile, those whom we had sought to hide had nearly all perished. Frank saw Van Daan taken to the gas chambers at Auschwitz. Mrs. Van Daan died at Bergen-Belsen. Mrs. Frank, in the days preceding her death in an Auschwitz barracks, began to lose her mind. Given food, she would hide it under the bed-clothes, perhaps dreaming she was saving it for her children.

Young Peter was marched away from Auschwitz and never seen again. Dussel, the dentist, died at Neuengamme camp.

Margot and Anne were also shipped at first to Auschwitz. Like the others, their hair was cut off on arrival to be used for packing pipe joints and making machine belts. Another inmate who survived recently standing with Anne as they watched a group of naked Gypsy girls (the Gypsies were another hate of Hitler's) being loaded in the gas chambers. There was also a group of small children, hooded around the doors, waiting, because it was not yet their turn for execution.

Anne said only one thing: "Look at their eyes."

The Russians were now advancing rapidly on Auschwitz. The crematoriums, already working at full blast, could not dispose of the inmates fast enough. Margot and Anne were among those shipped to Bergen-Belsen. Frank, in hospital barracks, was still alive when the Russians arrived. Taken to Odessa, he was put on a French ship for Marseilles, from where he made his way back to Amsterdam.

After the war, from a surviving inmate of Bergen-Belsen, Frank learned what had happened to his daughters. Margot had contracted typhus from the terrible living conditions and had died. For Anne this was the final blow. She announced, "I will not live any longer."

Within a week she was dead of the same disease. This was in March, 1945, two months before the liberation of Holland and of the prisoners at Bergen-Belsen. (NANA Copyright)

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From South Africa: A Special Zionism

Ready Response to Israel's Needs

By R. LEVIN

South African Jews are not only one of the most loyal and patriotic groups in the world, but they are also one of the most Zionist. This is not only true in the sense that they are the most ardent supporters of the Jewish people and the Jewish state, but also in the sense that they are the most active in the Zionist movement.

People in South Africa are not only one of the most loyal and patriotic groups in the world, but they are also one of the most Zionist. This is not only true in the sense that they are the most ardent supporters of the Jewish people and the Jewish state, but also in the sense that they are the most active in the Zionist movement.

The real problem of Jewish youth in South Africa is not only one of the most loyal and patriotic groups in the world, but they are also one of the most Zionist. This is not only true in the sense that they are the most ardent supporters of the Jewish people and the Jewish state, but also in the sense that they are the most active in the Zionist movement.

Many of the young people in South Africa are not only one of the most loyal and patriotic groups in the world, but they are also one of the most Zionist. This is not only true in the sense that they are the most ardent supporters of the Jewish people and the Jewish state, but also in the sense that they are the most active in the Zionist movement.

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ANTI-JEWISH TRENDS IN GERMANY

OFFICIAL VERSUS POPULAR OPINION

By ROBERT M. GROSSMANN

NEW YORK. — While the 22nd case was running its course, another school teacher, Edgar Bernas, was indicted for a similar offense. He too openly registered that he "had not passed the test" and in a letter to a friend he also voiced his contempt at a political meeting.

These incidents are not the only symptoms of an increasing trend of anti-Semitism in West Germany. There are continual reports of the desecration of Jewish cemeteries. Since 1945, 171 different Jewish cemeteries have been desecrated.

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Two Public Opinions. "The Zions are among us," the "Frankfurter Allgemeine" commented after the trial. "and their attitude is a public opinion in Germany."

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Bialystok - An Epic of Resistance

By EDWARD CRANKSHAW

FIFTEEN years ago, last month, the ghetto in the Polish town of Bialystok was marked down for extermination. It was the first move in the "Final Solution" in the gas-chambers at Treblinka.

It was not until the summer of 1943 that the gas chambers got under way and the Jews started their night-long journey across Europe to the extermination camps at Auschwitz and Treblinka.

At first the Jews brought in the Jews from the West and the Jews from the East. They were taken to the gas chambers and then to the extermination camps.

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Till the Last. Their revolt did not amount to very much; but it persisted in the bunkers until, in late September, the Germans dynamited the underground chambers, killing among others the young Mordechai Tenenbaum, who has become a legendary figure.

At this time the Jews in the Polish ghetto, and for long afterwards, were struggling deeper into Russia, led by their extraordinary lives in the ghetto, many of the Jews were taken to the gas chambers and then to the extermination camps.

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friends in Israel and abroad
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and a year of true redemption to the House of Israel.

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A HAPPY NEW YEAR

To all our patrons
a happy New Year
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TO ALL OUR FRIENDS
AND CUSTOMERS
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Economic News from Abroad

Economy Faces "Economic Class" Services Introduced

The new "Economic Class" services introduced on the North Atlantic air routes this summer have proved successful, according to statistics published by the International Air Transport Association. In the period from April 1, when the new services began, to the end of June, a total of 538,815 passengers were carried across the North Atlantic by air, 34.8 per cent more than in the same period of 1957 and 11.1 per cent more than in the first quarter of this year.

THE JERUSALEM POST

Sunday, September 14, 1958

THE policy statement that was recently submitted by the Government to the International Monetary Fund contains a number of provisions that will have a far-reaching effect on Israel's economy.

In it, the Government undertakes to suspend the present Pamas accounts system, and to eliminate all discrimination by area and currency in the export premium system by January 1, 1960. In addition, the Government reaffirms its intention to take positive internal measures to check inflationary pressures.

The undertaking to suspend the present Pamas accounts system, under which the exporters of certain commodities are permitted to keep all or part of their export proceeds in foreign currency accounts and to use these funds for the purchase of raw materials will doubtless be opposed by many exporters. They have become accustomed to the Pamas system and to the advantages it offers. However, this system made for an unlimited range of export premiums according to the profitability of the imported raw materials financed by these funds. The export premium system on which future policy will be exclusively based, on the other hand, reduces price distortion, making our export trade less dependent on single commercial manipulations and facilitating Government control and equalization of export incentives.

In addition, the exporters will have to reduce the high prices they have imposed on the domestic market for goods manufactured from raw materials imported out of the Pamas accounts in order to make up for the losses they must take on the export markets owing to their inability to compete with world prices. There is a limit to the capacity of the local market to sustain these inflated prices.

The transition to exclusive reliance on export premiums, which will certainly be gradual, will mean standardizing these premiums. The Government has already done so for a number of countries, benefiting from a reduction in the rate of the export differential system on which premiums are based largely subsidize, making for administrative and economic difficulties.

There are many reasons why the Government will not take a decision on the devaluation of the Israeli pound at present. Amongst those that weigh most heavily is the consideration that there is no point in this drastic measure until others are taken to ensure the stability of our currency after the operation. It is necessary to check the inflationary pressures that create the continuous rise in our domestic prices, which in turn widens the gap between the domestic and the real rate of exchange. This means checking both the elements that cause demand inflation and those that make for cost inflation by introducing such unpopular measures as weakening the link between the cost-of-living index and wages, or imposing a high tariff on a wide range of imported goods. These measures cannot be taken at present, for political reasons, and it seems that the Government, and especially the Ministry of Commerce and Industry, have decided to put up with the present situation in which monetary measures partly control inflationary pressures so that the gap in the balance of payments will continue to widen until political considerations permit stronger action. It is far-fetched to assume that the authorities have set the date of January 1, 1960, as the deadline for making good their obligations in order to postpone these unpopular measures until after next year's elections?

fact some airlines on the route have already abandoned the "Economic Class" service, and are seriously considering doing the same or cutting the number of tourist seats offered.

Although the airlines carried more passengers, the proportion of available capacity filled declined. This was largely due to the introduction of new and larger aircraft and the greater seating capacities in any given aircraft created by the "Economic Class" service.

The airlines attribute these increases, coming at a period when it was originally feared that the American business recession might severely hit North Atlantic air traffic, almost entirely to the low economy fare of \$454 return and \$252 one-way between London-New York. This compares with the London-New York tourist rate of \$773 return and \$386 one-way, and the first-class fare of \$773 return and \$386 one-way.

New Towns Need Industry to Survive

By Our Economic Correspondent

THE Ministry of Agriculture and Rural Development is now debating a proposal to set up auxiliary farms in the new development towns, where populations are threatened with extensive unemployment.

Ofakim, Asuta and other development towns with a population target of about 20,000 were established with the purpose of serving as regional marketing, service and entertainment centres for the surrounding rural areas; and, since it was expected that regional bakeries, laundries, cinemas, etc., would not suffice to provide full employment for the towns' populations, plans for their development included selected industrial enterprises as well.

Bad for Morale

Employment did not keep pace with the growth of the new towns. The settlers were at first employed in building their own houses and on other public works, and later sometimes on neighbouring farms and on emergency jobs. Instead of providing a steady income, this was just enough to keep them from going hungry, and in addition it lowered their working morale. When the cotton picking season, with its long hours, came, they had been accustomed to the short hours and low demands of emergency jobs that they were no longer ready to do heavy work.

The economic situation is clearly to be seen. According to a statistical survey published by the Ministry of International Trade and Industry, the index for mining and industrial production for the first half of 1958 dropped 2.2 per cent below the corresponding period last year. This is the first time since the war that the production index has fallen below that of the preceding year.

Average U.K. Earnings

Average weekly earnings in British industry rose in the year ending April 1958 in exactly the same proportion as in the year ending April 1957. This is a contrast to the trend in previous years; in the past 11 years earnings have more than doubled (up 108.5 per cent), while basic rates rose by only 76.4 per cent. Ministry of Labour statistics also show that the industrial earnings covered by the inquiry average rose 14.1 per cent for an average of 42.2 hours worked per week in April.

ALLIANCE WINS CONGO TENDER

ALLIANCE TIRE and Rubber of Hadera was recently awarded a tender by the U.N. Trust Territory of Ruanda Urundi for the supply of the country's tire and tube requirements. Situated on Lake Tanganyika, Ruanda Urundi has 4,000,000 inhabitants and a population of 100,000. This success, won in free and open competition with other tire brands of world renown, is proof of its ability to meet the highest quality standards. The tracks and roads of this equatorial African country, which has an area of 50,000 square kilometres, call for tires that must withstand extremely severe operating conditions.

AGRICULTURE ON SHOW

Jerusalem Post Reporter

THERE have probably been many more festivals, exhibitions, conferences and other national and international gatherings during the Tenth Anniversary of the State than in the ten years the State has been in existence before then. This is only natural; marking the achievement and presenting the problems confronting the State at this juncture has in it an element of pride on the one hand and a sincere desire to learn and be guided by advice and criticism on the other.

To mark the end of the Tenth Anniversary year (which is being drawn out far into the 11th year) an Agricultural Exhibition and International Conference will be held in the spring of 1959.

The spectacular development and achievements of Israel's agriculture since the early days of Jewish settlement in Palestine and especially after the establishment of the State are one of the most interesting and pieces Israel can offer, and no doubt deserve a special display. The exhibition, which will be held simultaneously with an international conference on agriculture and veterinarians will, it is planned, be the cornerstone of a permanent agricultural exhibition that will continuously display Israel's achievements and problems.

Public Bodies

The exhibition, which is sponsored by all the public bodies responsible for Israel's agricultural development, such as the Government, the Jewish Agency, the Farmers Federation, "Tnuva," Yachin, the Citrus Marketing Board and others, will be organized at the exhibition site at Beit Dagon, near the Government Agricultural Research Centre.

According to Mr. I. Zidmann, Director of the Israel

worker, unable to compete with cheap Arab labour, was given such plots as he could support himself somehow. It does not fit present-day conditions in the first place, it would mean replanting parts of the new towns and modelling them on garden cities. Further, it is doubtful whether we could afford to earmark such large areas for relatively wasteful auxiliary farms. Even with straight urban construction, we are wasting much good farmland. One of the striking examples is the Ramat Aviv suburb, built on good soil instead of on the sand dunes opposite.

And a plot in itself is not enough. Water must be provided — at a high cost. Irrigation is required, since the majority of the settlers are entirely foreign to farming. It is by no means certain that the townsmen and people who will be settling there will not ultimately cost them — and the community — much more than they are now paying for the houses they bring with them to town.

Either productive industrial or other employment must be provided for the settlers of our new towns or they will have to be relocated elsewhere in the villages. In any case, there is no sense in giving them auxiliary farms, which cost a lot and yield no returns. Soil, water, equipment and instruction can be put to far better use in genuine settlement.

Social Threat

The new towns have been a sore spot for a long time. Only new industry can deliver them from chronic underemployment; but it would be a mistake to drag unwilling investors there at a high cost to the Treasury just because the people are already there and have to be provided with employment somehow.

The Agricultural Council no longer yields its pre-State influence over agricultural policy, now set by the Ministry of Agriculture and the Jewish Agency's Settlement Department, but the opinion and experience of the Council's members, who belong to the old guard of the settlers, is still highly respected. Yet it appears that some of them are trying to apply old remedies to new ills.

The example of Afeka, which never flourished because Haifa was too near, should serve as a warning. But Afeka, even if it failed to develop, was at least never a social threat to the State. Some of the new towns, in which unemployment makes for growing social danger points. And we should not forget that some of them are trying to apply old remedies to new ills.

The foundation for the S.I.I. was laid when the Mandatory Government together with a number of other public bodies sponsored the establishment of the Standards Institute of Palestine in 1948. It became an official though non-governmental body in 1953, when the Knesset passed the Standards Act, recognizing the S.I.I. as the sole organization authorized to publish national standards. The S.I.I. is a member of the International Standards Organization, which tries to develop international standards that will facilitate world trade and act as a clearing house for the exchange of information on national standards.

Mr. A. M. Arnan, the man who has continuously headed the institution and its predecessor, the Laboratory for Testing Materials, ever since 1925, says that it is impossible to develop Israel standards that will comply with the strictest foreign tests, and that the S.I.I., keeping in mind that it is dealing with a young and growing industry, must therefore compromise to some extent. However, S.I.I. people simultaneously note that our standards compare favourably with the minimum West European standards. Further, the S.I.I. is stricter in its requirements for these industries that produce goods mainly for export and whose quality can have a detrimental effect on future foreign sales prospects. Once a standard is developed and approved by the S.I.I., it is automatically reviewed every five years, and more frequently if a major development takes place, in order not to fall behind technical progress.

To date the S.I.I. has reviewed, tested and published 200 standards and is working on an equal number. Existing a standard for a specific commodity is a drawn-out operation which has to take into account both the technical and the economic capabilities of our industry, since there is no sense in developing the most up-to-date high quality laboratory standard if it is then discovered that local industry cannot meet it. This requires close co-operation between the S.I.I. and the industry as a whole, and specifically the cooperation of the manufacturer whose product is about to be classified. Mr. Arnan reports greater appreciation of the importance of the S.I.I. than in the past but adds that organizations such as the Labour Federation or the Manufacturers Association, which are directly concerned with the S.I.I.'s work, do not afford it the financial assistance that similar groups abroad give to their respective Standards Institutes.

Government Aid

In England, for example, the Standards Institute receives half of its financial assistance from the Government, with the other half coming from industry. In Israel, the budget of the S.I.I. amounts to about IL700,000, excluding development. Of this about 80 per cent comes out of fees paid out by manufacturers for the work which the institute carries out for them, and the rest is granted by the Government.

The S.I.I.'s development budget amounts to some IL125m, and is exclusively designed for building the S.I.I.'s new laboratories and main headquarters on the northern bank of the Yarkon in Tel Aviv. The first two buildings are already finished and house the mechanical workshop and the electrical laboratory. Under construction are all other units and it is hoped that by 1960 the S.I.I. will have its up to date installations completed and operating at its new site.

In addition to setting national standards, the S.I.I. continuously engages in testing products as a service to manufacturers. It also controls the production quality of a whole range of goods, which it also assists with technical advice. Until recently, control over production quality was organized through compulsory supervision granted to the S.I.I.



One solution to the religious and economic problems of the new towns (far left) year — hydroponics at Be'er Sheva.

Institute Checks Standards

By AMOS MEKANEDE

THE persistent call for the increased efficiency and higher quality of Israel goods gets much support and guidance from a modest body of the Standards Institute of Israel. The S.I.I. aims to develop production standards and quality specifications that will protect the public to assure the best use, satisfactory quality and performance of all commodities, and at the same time to protect manufacturers against unfair competition by inferior goods. It is also the task of the S.I.I. to promote efficiency in production by restricting the number of types and sizes of manufactured goods.

The testing and publication of national standards is a well developed practice in the world over, and Israel's production must adjust its quality and standard specifications to those that were developed abroad if we want to compete on world markets. The local market affords a testing ground for the continuous development of those standards, and only if the Israeli consumer insists on the high quality of locally produced goods will the manufacturer be forced to raise production standards for the home market and for export.

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deemed dangerous if no control was exercised in their production. The tendency is now to move to a system by which the S.I.I. will grant the manufacturer the Standards Mark certificate, for which 33 commodities have already qualified. Competing manufacturers deem it essential to receive the same mark, since the public is already showing a preference for the commodities that bear it.

The major problem which every standards institute encounters — and ours is no exception — is the implementation of standards already approved. Only in the few cases involving public health or safety do S.I.I.-approved standards become compulsory. In most cases implementation is a lengthy procedure involving an inspection and a decision on the part of the government. Even this has not yet worked and the Government does not always comply with this requirement.

Another problem which confronts both the S.I.I. and industry is the high cost of preparing many standards. A small manufacturer of spare parts, for example, (and we have many) cannot afford the cost of testing each one of his products to be approved. Only the merging, or at least the coordination of production to reduce the number of goods produced by every individual manufacturer will enable industry to afford a central undertaking for this and many similar services such as packaging, design, quality control, product design and market research.

Public Education

Public education is also of the utmost importance for the future development of standards in industry. In Denmark, for example, the local standards institute has gone so far as to broadcast a daily half-hour programme of information about the quality of new goods that are put on the market. It has gone as far as specifying the trade name of the product, and when it deems it necessary, announcing that it is not up to the minimum standard and urging the public to refrain from buying the brand.

Raising production standards for the local market must be recognized as an essential prerequisite to expanding exports, which will be our main task in years to come. The S.I.I. is modestly performing a most essential job, and the more this is recognized and the more assistance it gets from producers and the public alike, the easier and more efficient will be its performance in years to come.

Stocks and Commodities

Markets Steady in Tel Aviv

TEL AVIV markets have been steady with quite lively turnover in certain sections. As in the past month, business was concentrated in the linked bonds section. Prices hardly changed, but were rather firmer on constant demand. This is a favourable sign for the market, especially in view of the forthcoming issue of the new six per cent Local Authority linked bonds.

Wall Street At New Peak as Slump Reported Over

WALL Street prices which had been advancing irregularly for a few days, touched a new peak on September 9, favourable home reports overcoming the caution over Formosa. The New York Federal Reserve Bank described the recession as ended, adding that it had not affected the gold and dollar reserves of overseas countries severely.

Gold Futures Trading in New York

U.S. traders are buying 90-day gold futures from British and Swiss sellers paying about two per cent premium. This trade is brisk for the first time in the U.S., where some speculators expect the gold price will be boosted from the present price of \$35 per oz. On the other hand, British and Swiss traders sell gold short because they consider such a development unlikely. Trading volume was reported at around \$1m. a week.

In Paris, in the meantime, the relaxation in the Far East sent gold prices down. By arrangement with I.L. Fischelwanger Bank Limited

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